[41 cont.]
Prayer fee: bosë (10) [see Note 10 on p. 67].
Tea provided in the lamic monastery: mäntsia (mändzia) (10) [see Note 10 on p. 67].
Taboo of the compound: udie dzilā-; chi-men (Chin.) = to forbid the door.

[Pages 41-43 contain the notes given above as numbered footnotes.]

[43] III. Customs concerning the Dwelling and Settlement

1. The Incense Sacrifice*

*See "Notes," pp. 46-49 [of the foreign text]. In the translation these notes are given as numbered footnotes following the designations for them in the text.]

Report

Every day at sunrise the house and yard are swept clean. The housewife fans the family fire on the kang, around which young and old gather during the day. The master of the house washes his hands and face (1), takes some coals from the fire,

1. [Foreign text p. 46.] This ablution is undertaken for all religious activities, and it is also the common way of washing oneself in the morning. Since wash-bowls are unknown or have been used only recently, it is done in the following way: one takes a mouthful of water from a bowl and rinses the mouth; then he

372 [43 cont.]
782
572
[783]
[575]

[Note on foreign text p. 46 cont.]
takes a second mouthful and lets it run out of the mouth over the cupped hands and washes them; the third mouthful, allowed to run into the hand in the same way, serves to wash the face. This is repeated as desired, until one is clean. In case someone has a washbowl, he may under no circumstances forget to rinse his mouth, because that is part of the purification for a religious ceremony.

and puts them on the incense plate under the mani-tree out in the yard. There he blows on the coals to make a large flame, throws cypress twigs, butter, tsamba, flowers, spices, tea leaves, sugar, and a number of colored threads into it, and finally sprinkles the fire with pure water. Then, when the smoke rises up, the conch is blown, and the master of the house, as well as all those standing by, makes a three-fold kowtow three times in front of the fire. With this the morning offering is concluded, and all go to their daily work.

[788]

## Details

782
[592]
[562]

Persons: Usually the master of the household presents the incense offering. In his stead, however, another male member of the family may perform the act, but never women, unless there is no male person in the house and the children are still too small. Women may be present and make the kowtow, just as they also sweep the yard, set the things in readiness, and even hand them over for the offering. The conch is usually blown by someone who does not perform the offering. If the master of the household making the offering does it himself, it is done before the kowtow.

/The Monguors/

000on the luckless family.

N *563 M 231 [777] The Mongours will never sell animals, or allow them to leave their homes, on the first or fifteenth of the moon, lest luck and prosperity also leave the family.

Although women do all the heavy work, they are not allowed to kill animals. Women are meant to produce life, not destroy it. When a man reaches approximately fifty years of age, it is no longer fitting for him to kill animals. As his own time of death is approaching, he must guard against reincarnation as an animal.

M [886] [775]

N *563 M 515 [184] Women stress neatness and cleanliness. They always wash their hands before preparing food or starting any task, and the elders in the home often remind the daughters-in-law of the importance of cleanliness. If they are not clean, the God of the Hearth will punish them and deprive them and their children of blessings.

5. Occupations

N *563 M 24 233 433 The historical shift of the Mongours from pastoralism to farming does not concern us here. Generally speaking, after the Mongours were alloted a fixed territory at the border of Kansu, during the fourteenth century, they were compelled to resort to farming. During a long period of Mongol and Tibetan disturbance on the frontier, it was difficult for the Mongours to keep large herds in the relatively small valleys, so they became more and more dependent upon the farms adjacent to their fortified villages. They sell grain to the city of Lanchou, but they own much more livestock than the Chinese farmers. Their transformation to the agricultural economy is complete, however, and the Mongours have no desire to return to nomadic life.

N *563 M 24 [177] [432] The Mongours learned from the Chinese farmers, but their techniques are inferior. Both men and women work in the fields. They raise barley, wheat, rapeseed, hemp, potatoes, colza and peas. Very little millet is grown. The women also grow garlic, leeks, onions, cabbage, spinach, watermelons and cantaloupes in small gardens close to their courtyards. These products are for sale; the farmers themselves can seldom afford to eat fresh fruits and vegetables.

N *563 M 231 554 [556] [184] Some Mongours depend mainly upon their livestock. They raise sheep, cows, horses, mules, donkeys and pigs. They keep as many cows and sheep as their pastures will support. Horses are the most valuable animals because they enhance the prestige of their owners. Wealthy families keep handsome, fast horses and fine saddles and trappings. They also hire shepherds to take care of their livestock. In poor families, the women tend the livestock, both in their stalls and pens and in the pastures during the summer rainy season.

N *563 M 233 463 Shepherds are the highest paid workers in Mongour society